

THE COMMUNITY PARSHA SHEET



**PARSHAT NITZAVIM
& ROSH HASHANAH**

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

PARSHAT NITSVIM/ ROSH HASHANAH

(29:9) Atem Nitsavim Hayom

In 2020 with a historic address to the nation the 92-year-old monarch Queen Elizabeth spoke of the unprecedented nature of the coronavirus war being fought around the globe.

Striking common ground with millions who had been forced to stay at home - away from family and friends - the Queen recalled her very first broadcast to the nation as a 14-year-old on October 13, 1940. Her Majesty said: "We should take comfort that while we may have more still to endure, better days will return: we will be with our friends again; we will be with our families again; we will meet again." The Queen was able to push away fears by her forward thinking.

Our sages say in Pirkei Avot (2:13) Rabbi Yochanan Ben Zakai asks his students to go out and see what is the correct path a person should attach themselves to. Rabbi

Shimon said Haroeh Et Hanolad - "One who foresees the outcome".

We sometimes find ourselves so deep in certain situations that our eyesight does not afford us to look outside, we are in the midst of a crisis and we think we will live there forever.

We as Jews are always taught to look outside the box. Hence in this week's Parshah Moshe (in his final days on earth) tells the people - Atem Nitsavim Hayom - you are standing today before Hashem. Moshe told them that they had been in tough situations, in fact they had even angered G-d on several occasions, yet nevertheless they were Nitsavim.

There is another word in Hebrew for standing - Omdim? Why did Moshe choose to use the word Nitsavim and not Omdim?

The word Omed refers to standing still in one place, whereas Nitsav implies standing but looking with a view to the future.

Thus, Moshe was telling the people "Today you are standing, not just standing in a static place, but you are now standing at this level, with a view to improve to a better level in the future.

This is the secret of why you are able to stand here. Even though you might have angered G-d in the past,

27TH ELUL 5782

SHABBAT BEGINS: 18:42pm

SHABBAT ENDS: 19:41pm

**TIMES FOR ROSH HASHANAH
AT THE TAL CENTRE:**

(SUN EVE) MINCHA & ARVIT: 18:10pm
ROSH HASHANAH BEGINS: 18:38pm

(MON) SHACHARIT: 8:15am
SHOFAR: 10:30am
MINCHA FOLLOWED BY
TASHLICH: 5:40pm
ARVIT: 7:00pm

(TUES) SHACHARIT: 8:15am
SHOFAR: 10:30am
MINCHA: 6:20pm
ARVIT: 7:34pm

ROSH HASHANAH ENDS:
19:41pm



DVAR TORAH
Nitzavim/Rosh Hashanah
By Rabbi Jonathan Tawil



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



DVAR TORAH
Nitzavim
By Rabbi Danny Fisher



DVAR TORAH
Two Words
By our Guest Rabbi



DVAR TORAH
Making it Personal
By Rabbi Benjamin Stone



RECIPE
Honey Oat Bites
By Tanya Ohana



KIDS ZONE
Comic & quiz

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!



you are looking forward to improving that relationship, you are looking to a bright future – you are Nitsavim!

We find a similar situation with Miriam where it says;

(Shemot 2:4) Vetetatsav Achoto Merachok Lede'ah Mah Ye'aseh Loh – and she stood from afar to see what would be of him (Moshe).

She was standing but she was looking over anxiously ahead for protection of her brother.

In addition the Torah relates regarding Yaakov (Vayetsei 28:13) Vehineh Hashem Nitsav

Alav – and behold Hashem was standing above/on him. The Pasuk then continues with G-d's words to Yaakov assuring him of his future and the inheritance of the land of Israel.

Every day when we mention the thirteen attributes of G-d's Mercy we relate the prelude which begins with the words (34:5) Vayityatsev Imo Sham – and G-d descended in a cloud and stood with Moshe there. Here too the Torah uses this specific word for standing to show that to invoke the attributes of mercy we need to

be forward looking.

Don't ever let anyone get you down. There is always a way. We have experienced it in our generation when the world was looking bleak, shiny days were ahead.

As we approach the New Year let us reaffirm our commitment to G-d and be Nitsavim. Now is the time to relinquish any bad past, reflect and to stand straight, firm and committed to your Jewish future.

Shana Tova!



RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT NITZAVIM

אתם נצבים היום כלכם לפני ה' אלקיכם

"You stand this day, all of you, before the L-RD your G-d..."

Every year on the Shabbat before Rosh Hashanah, עם ישראל receive the most vital message of their existence. Moments before we enter the High Holy Days, before we come in front of Our Father, Our G-d, we receive an important reminder of 'You stand this day':

All of us, as one, together, united.

In addition to this powerful message of unity, there is another aspect to consider.

כי המצוה הזאת אשר אנכי מצוה היום לא-נפלאה הוא ממך ולא רחקה הוא

'Surely, this instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach.'

Leading a life of Torah and mitzvot is easier than it looks. With a little contribution, with each of us putting in a little effort and doing our bit, we can push the limits and make a strong impact that will last forever.

It is easier than ever before. Our generation is filled with Torah. Centers like the TAL organisation bring Judaism right to your doorstep, strengthen our connection to our roots and enhance our togetherness.

It is easier than ever before. With a click of a button you can find hundreds of thousands of Torah classes where you can find answers to your questions, add knowledge to your wisdom and find ways to make the change you wish to make in your life.

We stand together, taking one step at a time, each contributing one small brick, building skyscrapers of Torah that stand on the earth and reach the heavens, a testimony of our togetherness.



RABBI DANNY FISHER

Director - TAL Boys After School Programs

נצבים

In the beginning of this weeks Sedra פרשת כי תבא asks, why does פרשת נצבים come after תבא?

פרשת נצבים answers that after the 98 faces of בני ישראל dropped, they were extremely disheartened. They questioned how they would be able to survive all these קללות, it seems impossible. משה רבינו appeased them, by saying "אתם נצבים היום", "You are all standing here

today". You have managed to withstand the קללות all these 40 years, with the many times that בני ישראל have angered Hashem and you are still here.

Rav Moshe Sternbuch asks how it could be that משה רבינו seemingly downplays the severity of the תוכחות by telling בני ישראל that if they are here today, they will always be here. Surely, it is good for them to feel the severity and strictness of the קללות.

He answers that although the תוכחות are extremely strict and just, they are written in לשון יחיד, in the singular. Each person as an individual must be careful and warned about the punishments that may come their way if they act wrongly. However, "אתם נצבים" is in the plural teaching us that כלל

ישראל as a whole, as a nation will always be here, no matter how far we stray. And that was a source of comfort for בני ישראל to hear.

Many years ago, I was seated on a bus when a stranger struck up a conversation with myself. I quickly realized that I was speaking to a missionary and wishing to end the conversation before it even began I turned to him and said "but after all these thousands of years the Jewish people are still here", to which there was no reply.

The covenant between כלל ישראל and Hashem is eternal, the bris is eternal and that must be a source of comfort and empowerment for us all.

Good Shabbos



GUEST RABBI

THE TWO WORDS THAT MAKE US STOP & THINK

Another year has gone. What have we achieved in that time? Where are we at this stage? What have we done over the last year? Have we used our time appropriately?

The Gemoro in Brochos 55b teaches us that if someone hasn't seen his friend for twelve months, he should recite the Brocho of "Boruch mechayei hameisim".

The Maharsh there explains that during the twelve month period, we have passed a Rosh Hashono, and during that time we were judged

whether we would live or die.

Therefore, after the Yom HaDin, we acknowledge the fact that a friend of ours has been judged and found worthy of life ... so we recite a Brocho to praise Hashem that his life was spared.

The Meforshim ask that surely it would be more appropriate to make the blessing of HaGomel, which implies that a life was spared, unlike the blessing of Mechayei meisim, which denotes a more drastic message, as if the man had been granted a new life.

A revival from death.

Really?

It must be that after Rosh Hashono we don't merely continue to live.

No. Our existence ceases at the end of the year and we actually need to plead for another year of life.

Thus the Sifrei Chaim are also open on the day of judgement, as even those that are alive need to be reinserted in the Book of Life.

Reb Yonoson Eibshitz further underscores this point by going one stage further.

In Zichronos we daven "zeh hayom techilas ma'asecho". This day is the first day of creation. Wouldn't it be more correct to say 'this is the same day as Brias Ho'olom'?

Similarly, after blowing the Shofar, we cry out 'Hayom haras olom' today is the first day of creation. Surely we should say this in the past tense, today is the day when the world was created?

Clearly, Rosh Hashono every year is the day when everything is renewed and starts again.

The world and even our lives begin anew.

Allow me to use a simple analogy to illustrate why we need to plead sincerely for a new year.

If we have a car that has served us loyally; its dents and knocks show its years of service, but we bear with. They are badges of familiarity

that we can live with.

However, when purchasing a new car, we will inspect it with a fine toothcomb, not wanting any scratches or impediments.

Because when we buy a new product, we want the best.

Similarly, on Rosh Hashono, HKBH is giving us a new life and we need to make sure we are completely fresh and clean.

May we all be zoicheh to be inscribed in the Sefer Hachaim.



RABBI BENJY STONE
Director - TAL Chavruta Program

MAKING IT PERSONAL

Whilst taking a stroll through a country park deep in the heart of England I heard a voice call towards me "Good one! One up for the boys! Keep it up!"

I turned to see a white haired, balding septuagenarian looking at me, with a beaming grin. Not having the faintest inkling as to what he meant I replied "I'm sorry?"

He then explained himself. Gesturing towards my yarmulke and tzitzit he continued "Traditions - great to see the boys keeping up the traditions. It's very personal".

Sometime later those words rung in my head. "It's very personal". Whatever did he mean?

Eventually I came to the conclusion that this gentleman surmised that I had woken up one morning and made a conscious decision to wear tzitzit because it meant so much to me. I had then taken the further decision to share my choice with the world. He considered it very brave for someone to display his deeply held, personal, beliefs and sensitivities in public.

But was he correct? Can it really be said that my donning of tzitzit is personal?

The angels asked Hashem: "Why do your children not sing shira (a song of thanks) on Rosh Hashana and Yom

Kippur?

Hashem responds: "The book of life and the book of death sit open before me and my children sing shira?" (Erchin; 10b).

Clearly Hashem considered it inappropriate that on days as serious as the days of judgement we should sing merrily to him as if we are oblivious to the fact that our lives are hanging in the balance.

But if that is the true perspective, what were the angels thinking when they asked the question? Did they take the view that the days of judgment are a time for joyful singing?

The Chatam Sofer explains that the angels were reflecting upon the miracle of the Jewish people's continued existence in the world and their persistence in serving Hashem. Great nations have risen up against us with regularity, intent on our destruction. We have been forced to wander from country to country, never finding permanent residence and yet something has kept the fabric of our nation intact.

In spite of all this suffering we return each year on Rosh Hashana and seek to reaffirm our commitment to the Torah and take on new resolutions. Surely, argued the angels, this annual phenomenon is a miracle in itself and a cause for joy and singing.

Hashem responded that if every Jew did return each year full of enthusiasm for their avodat Hashem then the angels might have a point. However that is not the case. Certainly some do seek to revamp their spiritual quest on Rosh Hashana but many do not (Succah 45b). The

book of the "living" - the book of those who really do seek to "live" their avodah is indeed open in front of Hashem and if only that book were open it would be acceptable to sing shira. However, the book of the "dead" - those who perform mitzvot out of habit, with no enthusiasm - is also open in front of Him. The presence of this second book makes joyful singing inappropriate.

At the end of Parashat Nitzavim, Moshe Rabbeinu tells us once again that the choice whether to do good or evil sits squarely with us. We are invited to choose "life" so that "you should live and so should your children". The next verse offers another reason to choose good - "To love Hashem your G-d and listen to his voice"

The first reason offered needs explanation. Are we to choose good simply so that we and our children should "live"? Is that reason not a little mundane? Surely we should choose good for deeper, more spiritual reasons?

The Ibn Ezra answers that these two verses are not to be read separately. The second verse is a continuation of the first. We are to choose good "so that we and our children should live... to love Hashem". The whole basis of our will to live should be so that we can love Hashem.

If we can bear in mind that life attains its true value only if directed to a higher purpose - towards love of Hashem - then surely our mitzvah performance will become a little more "personal".

ד אלול תשע"ח

You wanna hear about the easiest cookie recipe for this Rosh Hashana season? Well you've come to the right place.

These cookies, or bites as I like to call them, are fuss free, no bake and one bowl only! Yes I know!!

There's so many meals and dishes to prepare for the chagim so I thought why not come up with something that's easy and can even be prepared on Chag using your hot plate or blech!

Perfect to go with a hot drink at the end of the meal, to gift to hosts or to munch on after a hard days cooking!

You can use whichever nut butter or seed butter you like! This recipe is egg free and gluten free when using gluten free oats so something most people can enjoy this yom tov.

Gmar Chatima to you all and enjoy!

♥ Tanya



HONEY OAT BITES

By Tanya Ohana from Garlic & Ganache

INGREDIENTS

1/2 c nut/seed butter of choice
(I used peanut butter)

2 tbsp oil

1/2 c honey

1 1/4 c oats

METHOD

1. In a pot, melt the nut butter and stir with oil until combined. Alternatively this could be done in microwave.
2. Remove from heat and stir in honey and oats.
3. Scoop mixture on to a lined tray and slightly flatten with back of spoon/scoop.
4. Place in fridge for 1 hr or freezer for up to 10 mins and serve.

Best kept sealed in fridge and remove couple minutes before serving.

KIDS zone

? QUIZ TIME!

1

What was once the customary method of making a covenant?

29:11 - There would be two partitions, one to the right and one to the left, and the people would walk in between (to show acceptance of the covenant.)

3

Who are the wood-choppers and water-carriers?

29:10 - Canaanites who joined the Jewish People under false pretenses.

5

What two cities were destroyed along with S'dom and Amorah?

29:22 - Admah and Tsevoyim.

2

What is the connection between the verse "Atem nitzavim" and the curses in the previous parsha?

29:12 - The Jewish People asked, "Who can survive such curses?" Moshe responded, "You've done a lot to anger Hashem, and yet -- 'atem nitzavim' -- you're still standing before Him."

4

One who ignores the Torah's warnings "adds drunkenness to thirst." What does this mean?

29:18 - He causes Hashem to reckon his unintentional sins alongside his intentional ones, punishing him for all.

